

*Opinion, Judgement, and Determination of
two reverend, learned, and conformable Divines
of the Church of England, concerning
bowing at the name, or naming of*

J E S U S.

The one sometime a member of the Univer-
tie of Cambridge, in a letter to his Christian friends:
The other sometime a member of the Univerſitie of
Oxford, in a Treatiſe to his Brethren the Miniſters
of the Church of England.

To the moſt Reverend, GEORGE, Arch-
Biſhop of Canterbury, &c. and to the right re-
verend the reſt of the Orthodox Biſhops of the
the Church of England: This twofold Trac-
tate is inſcribed and commended.

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*Mr. H. B. Bachelour in Divinitie
to his Christian freind H. D.
residing at H. concerning
bowing and doffing at
the name of*

I E S U S.

Oving and beloved freind , being
Lpressed by your Christian importuni-
ty, to declare my opinion in a point,
which though it may seeme to be of small
importance , and lesse consequence ,
yet hath proved matter of no small
controversie , and fewell to sett on
fire some tongues, of those that would
seeme and affect to be some great Clerks;
so as they have not spared in the Pulpit
like proper Squires, but improper Prea-
chers, to breake forth into bitter invec-
tives , and have, as it were with the finger

A 2

poin-

pointed at some, who have crossed the
 opinion herein; I thought it my dutie to
 satisfie your desire, for your self, and your
 Christian freinds; not to justifie my self
 but the Truth of God, whose Childre
 and Scholars we professe to be, so as w
 ought to speake nothing against but fo
 that Truth; herein having our Master
 Christ for our Precedent, who saith: For
 Ioh, 18, 37 *this cause came I into the World, that
 should beare witnesse to the Truth.*

The point in question is, about bow
 ing the Knee at the name or naming o
 Jesus.

They that are for it, and tooth and
 nayle do urge it, presse us with Antiquitie,
 and Authoritie. Antiquitie is venerable
 indeed, if grounded on Veritie, Antiquitie
 is Auncient. Else, as Tertullianus saith
 Confue- *Custom without truth, is but an old moath*
 tudo sine *eaten Error.* But this Custom (say they)
 veritate *is grounded upon, & backed by a double*
 vetustas *Authoritie: the one of the Church, the*
 erroris est *other of the expresse syllables of the*
 Tertull, *Scripture. The authoritie of the Scrip-*
ture is to be adored; the authoritie of the
 Church

Church to be obeyed, when grounded
in the Scripture.

First then, let us see what Antiquitie
can say for the point. *Zanchinus* is spe-
cially here alleaged, who saith, *Hinc non
dubito, &c.* Hence I doubt not, but that most
ancient custome sprang up in Churches, that
when *Iesus* is named, all uncover their heads,
as a token of reverence and adoration. *Zanchy*
doubts it not, but with all he proves it
not. Only he addeth, *This Custome* (saith
he) *was confirmed against the Arrians,*
and other Heretiques, vvho affirmed this Ie-
sus to be a meere man. And this *Custome*
was not to be disliked, but aftervvards it
was turned into Superstition, as also many
other pious and holy institntions. So he.
Now, it had been well, if this learned
author had distinctly sett downe, both
when this *Custome* was instituted and
confirmed, and when turned into super-
stition, that so we might be resolved, whe-
ther the capping or crowching now in
use be not the Relique of that superstitiō
mentioned. Perhaps he fetcheth the first
institution from the Counsell of Mentz,

*Hinc non
dubito
quin pro-
fecta sit il-
la anti-
quissima
cōsuetudo
in Eccle-
sijs, ut cum
nomina-
tur Iesus,
omnes ap-
periūt ca-
put, in te-
stimoniū
reverētiæ
& adora-
tionis, &c.*
*Zanch. in
Phil. 2, 10*

Pari reli- under Charles the Great Anno 813. cap.
 gione ad 59. as sett downe by our reverend Doc
 nomen tour Willet, in his Synopsis Papismi, Par
 Salvatoris religione, &c. *Let men vvith the like do*
 nostri D. *votion at the name of our Lord and Savion*
 Iesu Chri- *Iesus Christ, as likewise at the Gospell, the*
 sti, simili- *Magnifica, Benedictus nunc dimittis, Glo*
 ter ad Euā *ria in Excelsis, Gloria Patri, and other part*
 gelium, *of the Divine Service, so compose themselv*
 Magnifi- *by bowing the knee uncovering the head, an*
 car, Bene- *the like gesture of the whole body, as the*
 dictus, *may seeme to have their minde occupied i*
 Nunc di- *those things that are done. So the Counsell*
 mittis, *whereupon Dr. Willet saith this: I no*
 Gloria in *out of this Decree 3 things; First, that the*
 Excelsis, *should bowv at the name of Christ, as well*
 Gloria Pa- *when Iesus is named; Secondly, that the lik*
 tri, ceteras *reverence should be used, when as othe*
 que id ge- *psalmes are sung, and vvhen mention is ma*
 nus divi- *of the Father, and the Holy Ghost, as in the*
 norum of- *Gloria Patri; Thirdly, that this gestur*
 ficiorum *should not be done in reverence to name*
 partes, sic *Words, or Syllables so pronounced, but on*
 genuum *to declare our attention.*
 flexione, *se component, ut ad ea, quæ ibi aguntur*
 apertione *intendere videantur. Synopsis Pap. 2.*
 Capitis, ac
 totiuscor-
 poris gestu
 anum

Generall controversie concerning the saints departed.

Thus then we see, that this Superstitious Custom, in bowing to the name of Iesus only, is contrarie even to their owne Popish Canons and Decrees. The like thing also was decreed Synod. Augustens. cap. 23. So he.

This then happily being the institution mentioned by Zanchy, let us enquire out the time, when it began to be turned to superstition. In the 13. Centurie, about Anno 1273. at Lyons in France was a Generall Counsell held, where Pope Gregorie the 10. instituted this Superstitious Custome, now in use in the Popish Synagogues. The Centuriatours sett downe the Counsell words: *Convenientes ibidem, &c. Let the people, assembling in the church, with an exhibition of speciall reverence honour that name, which is above every name under Heaven given to*

*Genua
cunctorū
fidelium
ad men-
tionem S.
Sti. nomi-
nis Iesu,
non solū*

*corpore, sed, mente etiam flexi ibidem de-
cernitur. Epitome mundi Cent. 13. ca. 9. de
Synodis. Convenientes ibidem nomen il-
lud, quod est supra omne nomen, a quo
aliud sub caelo non est datum hominibus
in quo salvōs fieri credēs oporteat, nomē
vid. Iesu Christi qui saluum faciet populum*

suum ex-
 hibitione
 reverētiæ
 specialis
 attollant,
 & quod
 generali-
 ter scribi-
 tur ut in
 nomine
 Iesu om-
 ne genu
 flectitur,
 singuli sin-
 gulariter
 in seipſis
 implētes,
 precipue
 dum agū-
 tur Missa-
 rum sacra
 mysteria,
 gloriosum
 illud; No-
 mē quoties
 eunque re-
 colitur
 flectant
 genua cor-
 dis sui,
 quod vel

men, wherby beleivers must be saved, to weet,
 the name of Iesus Christ, who shall save his
 people from their sinnes; and vvhich is gene-
 rally written, that in the name of Iesus every
 knee should bow, every one performing it for
 himself in particular, and especially while the
 sacred mysteries of the Masse are in hand,
 so often as that glorious name is named, let
 them bow the knee of their hearts, testifying
 it vvith the bowing downe of their heads. So
 the Counsell. And these very words of
 the Counsell are recorded also in the
 Decretales of Boniface the 8. in *Sexti lib.*
3. De iurisdictione Ecclesie Tit. 23. cap. 2.
Decret.

Now, hereby the way, it will not be
 impertinent to note some coincident cir-
 cumstances of the time of this supersti-
 tious Institution. Pope Gregorie, the
 Author of it, was he, who of an Arch-
 deacon was chosen Pope, after 3 yeares
 vacancie of the Popedome, such was the
 dissention and ambition of the Cardinals,
 each aspiring to make himself Pope, so
 that being assembled at Viterbium, to e-
 lect

lect the Pope, and invoking the coming downe of the Holy Ghost, one of the Cardinalls said : *O Lord, let us uncover the rooffe of this House , because the Holy Ghost cannot come down amongst us, through so many roofes and feelings.* And when this *Archdeacon* was chosen *Pope* , the same Cardinall made this *Distick* ;

Papatus munus tulit Archidiaconus unus:
Et Patrem Patrum fecit discordia fratrum,
 The Papall Throne befell an Arch-
 deacone,
 Whom breth'rens jarre made Father of
 Fathers one.

Platina in
 vita Gre-
 gorij Pa-
 pæ 10.
 An. 1230.

This may note the corruption pride & ambition of that Age , wherein this superstition obtained a Papall Institution. The superstition, if not Idolatrie, is palpable: for we see honour and adoration both of mind and body, is given to the very *Name Iesus*, whensoever it is named, and that especially during the Myserie of the Masse; as if this name had some singular vertue , when mentioned in the Masse,

Note.

Masse , more then out of all the Masse. And who doubteth, but this superstitious Institution was a notable meanes to mask the abominable Idoie of their transubstantiate breaden God , not long before decreed by Pope Innocent 3. in the Counsell of Lateran ; the adoring now of the very *name of Iesus* , making the adoration of the corporall presence of Christ (as they imagine) the lesse to be stuck at ; For if the very name be to be adored , much more the body it selfe. And by this bowing in the Masse , I take it, our ignorant people, in the beginning of the Reformation , had learned to make leggs at the *naming of Iesus* in the time of the Gospell , especially when the Gospell was not preached. But this may suffice briefly to have shewed the Gibeonitish, mouldie and hoary Antiquitie of this superstitious Institution, set up by Antichrist, not above 355 yeares ago.

See Sr.
Edwin Sæ-
dye his
Europæ
speculum,
1629. pa.
16. This
pope lived
about the
yeare 103.

Not but that this superstition was in use long before. As , Pope *Iohn the 20.* gave *Indulgence of 20 yeares pardon so often as any bowed at the name of Iesus ; not un-*
practi-

practized in Italic at this day.

Now, to the avouched for this adoration; and 1. of the Church. For this the 15. Canon is alleaged. The words are, *When in time of Divine Service the Lord Iesus shall be mentioned, due and lowly reverence shall be done of all persons present, as it hath bene accustomed.* Now first, who will understand that this due reverence is to be done, only in time of *Divine Service*, and not also of the Sermon? This might seeme to come too close at the heeles of Popish Superstition.

Secondly, it is not said (as in the Papall Canon) *when the name of Iesus is named:* but, *when the Lord Iesus is mentioned.* Now, the Lord Iesus is the person of I. sus (and not the name of Iesus) to whom all due reverence is to be done, by what name soever he is in Scripture made knowne unto us. For doe we reverence the person for the name-sake? or the name for the person-sake? If the person for the name-sake, that were flat Idolatrie: but if the name for the person-sake, then every name of the Lord Iesus, as *Christ, Imma-*

nuel,

well, &c. should draw from us reverence to our Lord Christ.

Thirdly, the *Canon* wills *due reverence to the Lord Iesus*, and who so imprudent, so impious, as to denie it? But this due reverence is such as is grounded on Gods Word; Else, it is no due reverence, but will-worship rather. Now, Gods word putts no such difference betweene Iesus and Christ, as that we should more worship the Lord Christ by the name Iesus, than the Lord Iesus by the name Christ; as we shall see anone.

Note.

Fourthly, the *Canon* commands *such reverence, as hath beene accustomed*. Now, I hope no good Protestant will say, that here we ate sent to the superstitious custome of the Synagogue of Antichrist, taken up from that Papall Institution above named. For as for superstitious Ceremonies our [†] Church hath long ago professedly abolished, & sent them packing to their mother and inventer at Rome. But if any former custome founded upon the Institution at Mentz (fore-specified) be there meant in the *Canon*,

† Preface
to the Cō-
munion
Booke: of
Ceremo-
nies, why
some abo-
lished,
some
retained.

non, then this *due lowly Reverence*, whatsoever it is, is to be done to Christ, whensoever by any of his names he is mentioned: as the Learned Doctor Willet (now with God) hath before observed.

In the second place, they presse us with the *Authoritie of the Scripture*; what Scripture? Phil. 2, 10. *And hath given him a name above every name, that at the name of Iesus every knee should bow.* But our comfort is, that the Canon expresseth no such thing, as grounding any such reverence upon this Scripture: which is a thing well-worth our noting. Yet because many ground their *bowing at the Name of Iesus* upon the said place, therein concurring with the Papall Institution, fore-mentioned: Let us a little examine the place.

First, our Church in all her Translations of the Bible, hath by her judicious collations, and marginall quotations of other places of Scripture with that (Phil. 2. 10.) cleerely interpreted
the

the place to meane, *the Supream and Sovereigne Power of Christ over all Creatures, men and Angells*, which shall be fully accomplished at his coming to judge the quicke and the dead, when *all knees shall bow unto him the knee of subjection*, receiving at his mouth their sentence, either of Absolution or Condemnation : For these purpose, one place quoted in the margent, is Rom. 14. & 11. the other Isai. 45, and 23. Both which places shew that the *bowing of the knee* is taken metaphorically, betokening *subjection and acknowledgement of Christs Supream Authoritie over all Creatures in Heaven, Earth, and under Earth, as sole Iudge of all* ; So as the name of *Iesus* is taken for the *Power of Iesus Christ over all Creatures*, as Mark. 16. 17. Act. 3, 16, and 4, 10, Prov. 18, 10, and infinite places more, and ἐν τῷ ὀνόματι in the originall, in the vulgar Latin, and our eldest English Translations render. *In the name of Iesus*. Not, *at the name of Iesus*. And though reverend Beza render it, *Ad nomen Iesu*, yet in his Annotations he interprets it *of Subjection of all crea-*

creatures to Christ, taking bowing of the knee metaphorically, or in a borrowed sense.

Besides, this giving to Christ a name above every name, is not any addition, but a manifestation of Christs supream Authoritie in the full execution of it, as Mediatour, now after his resurrection in the state of glory: as Math. 28, 18, and Ioh. 5, 21. *His Godhead now shining forth*

in its full brightnes (as Rom. 1, 4) which had ^{Theoph:} *bene cloveded under the vayle of his flesh, in* ^{Filius Dei} *the State of his humiliation, Phil. 2, 7, 8.* ^{vocabitur,}

^{* Theophylact} by this name above every ^{quæ ap-} name, understands, *the Son of God, which* ^{pellatio} *Title surpasseth all names.* And ^{universo-} ^{† Gre-} ^{rû nomen} ^{excedit.} ^{† Nullus} ^{nomen il-} ^{lud super} ^{omne no-} ^{men existēs} ^{populus Christi in hunc usque} ^{diem, præterquam ad sanctam viuificantem} ^{Trinitatem retulit.} ^{Naz, in Epist Germani} ^{Episcopi Constantinop, ad Thomā Episco.} ^{Claudiopollōs.} ^{In Synodi Nycænæ 2,} ^{arti, 4.} *of Christ to this day never understood it* *otherwise.*

men existēs populus Christi in hunc usque diem, præterquam ad sanctam viuificantem Trinitatem retulit. Naz, in Epist Germani Episcopi Constantinop, ad Thomā Episco. Claudiopollōs. In Synodi Nycænæ 2, arti, 4.

And

And Gregory Nyssen saith, *that this name above every name doth signifie an unspeakable power and nature.* And S. Hierome in this place understands this name above every name of the Sonne of God. Thus the old Interpreters.

† *Nomen super omne nomen est nomen explicans ineffabile potestatem & naturam.* Greg. Nys. in Ecclesiastem homil. 7. * *Nomen quod est supra omne nomen & cui n. Angelorum dixit filius meus tu es.*

To these I might adde many more: as

Biblioth. Hilary, cited by *Sixtus Senensis*; who expounds that in the second Psalm: *I will*
 Sacta. lib. 5. Annot. 150. 10. 2. *give thee the Heathen for thine inheritance, &c.* by Phil. 2, 10. So *Tertullian*; So
 * *Origen*; So *Cyril. Thesauri lib. 3. cap. 2.* So
 Genu. *Chrysostome de Iona Propheta*; *Super verbis*
 flectere, *Zacharia, Ecce vir, Oriens nomen eius.* So
 non est *Cyprian, expositio in Symbolum Apostolorum.* *Christus tria pariter regna subjecit:*
 carnaliter accipiendū, *hoc iudicat, ubi ait, Quia in nomine Iesu*
 sed sub- *omne genu flectatur caelestium, &c.* So *A-*
 jecta esse *thanasius, de incarnatione Christi.* Et contra
 omnia & *Arrianos lib. 2.* *Nomen super omne nomen:*
 cultui *ut regnaret in Caelis, & potestatem haberet*
 Dei obe- *iudicij cū faciendi, &c.* So *Ambr. in Phil. 2.*
 dire de-
 clarat,

to Augustin. in Psal. 109. So Gloss. in
 Berlin. & Ordinar. *Quia Christus ostendi-
 tur post Resurrectionem esse Dominus Caele-
 stium, & terrestrium, & infernorum, &c.*

And all the Fathers unanimously run
 in this straine. And among Popish in-
 terpreters, let the testimony of *Aquinas*
 and *Anselme* suffice, understanding it
 of the subjection of all Creatures. And
*Pruno: Donavit nomen, id est, honorificen-
 tiam, ut ad honorem Iesu, omne genus flecta-
 tur, id est, omnia ipsi plene subjiciantur, Hoc
 in die iudicii.* And that this is the
 true sense of the place, according to o-
 ther Scriptures, the Church of England
 can testifie, which in the margent of the
 English Translations conferreth, Phil.
 2. 10. with Rom. 14. 11. and Isay 45. 23.
 Psal. 2. 10.

For the latter, let Beza speak: *This name*
saith he signifieth dignitie, and renowne,
but joyned with the thing it selfe; as Ephe.
2. 21. For that *Osiander* referreth this to
 the very name of *Iesus*, which he confounded
 with *Iehovah*, is the meere doctrine of a mad
 Lutheran. So he.

B

Againc,

Againe, the Holy Ghost himself expoundeth the name of Iesus here, of the person of Iesus, as Isa. 45. 23. and Rom. 14. 11. to which this place hath special reference; as also Mal. 1. 1. and Ioh. 12. 28. as also of the power of Christ, Exod. 23. 21. *For my name is in him*; that is, my vine power is in him (that Angell of the Covenant) *to protect or punish.*

To this purpose, the late Reverend Bishop Babington (one of the late Governours of our Church) on the Lord's Prayer, the first Petition expounding these words, [*that at the name of Iesus every knee should bow*] thus: *that is* (saith he) *not when the word is pronounced, we should make a curtesie, but we shall all and every creature be subject to his power, authority, dominion.* The place is worth the reading at large: also in his exposition upon the Creed, where confuting the Popes superstition about this name *Iesus*, among the rest, how by this name a sorcerer was helped out of S. Patricks Purgatorie, and the like: He saith, *I thinke the place to the Philippians is not well understood.*

Good bath and doth deceive them. Indeed they are easily deceived, that will not search for truth, and they are justly given over to strong delusions, that delight in error, and have not a love of the Truth:

(They lies do love that errors do defend,

And he is vertues fo, that is errors freind.)

Otherwise the place to the Philip-
ians would not be so grossely mistake, if we make whence the Apostle tooke it, and compare spirituall things with spirituall things. The place is borrowed from the Prophet Isaih, and therefore by consequence evident, that the word *name*, signifieth Power, glorie, honour, and authority, above all powers, glories, honours, and authorities, and bowing the knee, signifieth subjection, submission, and obedience of all Creatures to his beck, rule, and Government.

This knew the auncient Fathers, So Origen, (*Non est carnaliter hoc accipiendum,*

quasi caelestia, ut Sol, Luna, Angeli, genua
aut lingua habeant: Sed genu flectere signifi-
cat, cuncta subiecta esse, & cultui Dei obe-
dire.) who upon Rom. 14. 11. where these
words be againe saith, These words are not
to be taken carnally, as though things in Hea-
ven, as the Sunne, Moone, Angels, &c. had
knees, or tongues: but to bow the knee signi-
fieth, that all things shall be subject and obe-
dient to the service of God. So he; where
he also alleageth Ierome, Theophylact, Am-
brose, The † Glosse, Bede, and some Popish
Authours of the same mind. And Gre-
gory Nyssen in his disputation, de Anima
& Resurrectione, saith, that this bowing
the knee signifyeth the unanimity of men and
Angells, in confessing Christ.

† Imperij
ejus subji-
ci fatean-
tur Ange-
li, Homi-
nes Demo-
nes, Gloss.
so Anselm.
so Bruno
Carthu-
rianus.

* Synopsis
9. generall
contro-
versy, Qu.
5. Appen-
dix, con-
cerning
the name
of Iesus.

Hereunto let me ad what * D. Wille
hath said of this matter in an answer to
the Rhemists cavil against Protestants about
it. The name of Iesus, say they, ought to be
worshipped, capping and kneeling there-
unto, by wearing it in their capps, and setting
it up in solemne places: alleaging for the
purpose that of S. Paul, that at the name
of Iesus every knee should bow, Phi. 2. 10.

Yea, they say, that Protestants, by abolishing the name and image of Christ, doe make a way for Antichrist. *Rhem. Annot. Phil. 2, Sect. 2, and Rev. 13. 7.*

To this he answereth in the Protestants name, saying: The bowing at the name of Iesus, as it is used in Poperie, to bend the knee at the sound thereof, is not commanded in this place; which sheweth especially the subjection of all Creatures, of Turks, Jewes, Infidels, yea of the Devills themselves, to the power and judgement of Christ.

Secondly, Protestants have only taken away the Superstitious abuse of the name of Iesus.

Thirdly, the kneeling at the name of Iesus is Superstitiously abused in Poperie: For the people stoop only at the Sound, not understanding what is read, and so make an Idoll of the Letters and Syllables, adoring & worshipping the very name, when they heare or see it: And againe, in sitting, and not kneeling at the name of Christ, Immanuel, God the Father, the Sonne, and the Holy Ghost, and bowing only at the name of Iesus. *Dis Fulk ibid.*

Thus is
Idolatry
commit-
ted.

Fourthly, due reverence may be used to our Saviour, without any such Ceremony of capping and kneeling: saith Fulk: neither doe we binde any of necessitie to use this Reverence to the Name of Iesus, as the Papists doe, which thinke Christ cannot otherwise be honoured; neither doe we judge and condemne those that doe use it, being free from Superstition, and grounded in knowledge, and carefull not to give offence; for superstitions and offensive ignorance is not in any case to be defended.

Fifthly, this outward reverence at the name of Iesus was taken up amongst Christians, because of all other names it was most derided and scorned of the Pagans and Iews: and therefore they did the more honour it. But now there is greater daunger of Popish Superstition, in abusing holy things, than of Paganisme, in utterly contemning them, and therefore there is not such necessity, and just occasion of using this externall gesture, as was in former times: it was not used of necessitie then, much lesse now. So he. D. Fulk also in his answer to the Rhemists on that place, (besides that alleaged by Dr.

Note,

Willet

Willet from him) faith, in particular, to the Iesuites. You complaine that to remove such impietie, as the Image and name of Iesus, is to abolish all true Religion out of the World; and to make men plaine Atheists.

The same was the complaints of the Pagans against the Christians. But to worship God only, according to the Prescript of his Holy Word, is true Religion, and to teach men to worship contrary thereunto, it maketh men either Idolaters, or altogether Atheists.

And when you say the Popish Church doth not honour those things, nor count them holy, for their matter, colour, sound, &c. but for respect and relation they have to our Saviour, it is too short a Cloke to cover your Idolatry.

For the same was the perswasion of the Israelites, in their Golden Calfe, which they did not honour for the matter, colour, fashion, but for the relation it had to God, that brought them out of Egypt, Exod. 32. 4. 5. The like of Ieroboams Golden Calves, 1 King. 12. 28.

So he. Yea, we may note also from the Rhemists owne confession, that they place all their Religion in such superstition, as the adoration of Images, of the

Note this well,

Rhemes
Annot.
on this
place.

Here is
the de-
cript of
Sathan to
bring in
false wor-
ship.

Crosse, and of the name Iesus, &c. Seeing they charge Protestants, with abolishing all true Religion out of the world, by their abolishing Popish Superstitions. And howsoever, they would salve and colour over the matter, that they worship not the very syllables, and name simply of Iesus: yet in Revel. 13. 17. they bewray their Hypocrasie and Idolatrie, in charging Protestants, for taking away the honour and reverence of the name of Iesus: which name, as the Iesuites Characterize in capitall Letters, so they do not obscurely ascribe honour and reverence to the very name I E S V S. But whereas they charge the Protestants by removing the worship of Images, Crosses of the name Iesus, and the like, together with the things themselves out of their Churches, to make roome for Antichrists Image, Marke, and Name; We answer, that these superstitions and idolatries of the whore of Babylon have beene the fittest Vshers, to make roome for the Antichrist of Rome, and the fairest colours to painte the whores face with all, specially

cially this seemingly pious word innocent
bowing at the name of Iesus. And of all
 other, the Iesuites have most need to ad-
 vance the adoration of the name Iesus,
 they having nothing of Christ, but *bare*
Iesus, to make them *Bar Iesusses*, to be-
 witch the World with this name, that
 when men either heare *the Societate Iesu*,
 they may bow to this Iesuiticall Societie,
 or when they see IHS in the frōt of their
 Books, they may beleeeve all to be Gospel
 writtentherein.

Thus we have sufficiently with a
 Cloud of witnesses cleered the Scripture
 from being any ground of superstitious
 adoration of the *name of Iesus* : to which
 might be added a Catalogue more both
 of old and new writers, and that both
 PROTESTANTS and Papists,
 but it were both needlesse, and would
 make an Epistle endlesse, as this already
 hath passed the bounds of an ordinary
 Letter. And chiefly needlesse, to heap
 up more testimonies, seeing the Canon al-
 leaged doth not alleage this, or any

other Scripture, as hath beene observed.

How far then reacheth the command of the *Canon* in this case? Surely, not to any superstitious adoration of the name *Iesus*. Superstition we all disclaime. If to cap or knee, bow or doffe, at the naming of *Iesus*, be superstitious, the *Canon* chargeth it not. Worship to Christ it commandeth, spirituall, and corporall, Right and reason. This command is Apostolicall, *Corinth.* 16. 20.

But corporally or spiritually to worship Christ at the naming of *Iesus*, rather than at the naming of *Christ*, is to prefer the name *Iesus* before the name *Christ*, as of higher accompt; whereas the Apostle *Act.* 2. 36. Peter saith: Let all the House of Israel know assuredly, that God hath made that same *Iesus*, whom ye have crucified, both the *Lord* and *Christ*. So that, to be *Lord* & *Christ*, is that name above every name, seeing that *Iesus*, in his humiliation is now made *Lord* and *Christ* in his exaltation. Wherenpon it is, that Beleevers are called *Christians*, of *Christ the Lord*, though the

Anti-

Antichristian Society affect to be called Jesuites, as the more honourable Title. When therefore the Canon saith, *When the Lord Iesus is mentioned, &c.* it meaneth plainly the mention of Christ by any of his Name, Titles, or Attributes; and so by a Synecdoche, a part for the whole, commandeth all due and lowly reverence to Christ, yea, to the whole Trinitie; whensoever they are solemly mentioned by either of their Names.

For the purpose, the person of Christ the Mediatour, is expressed by sundry names, not only by the name Iesus, but by the name Christ, Immanuel, by the Titles of Mediatour, Saviour, (which is but Iesus in English) David our King, the Lord our righteousness, This is the name whereby he shall be called, *The Lord our righteousness*; also Isa 9.6. *His name shall be called Wonderfull, Counseller, the Mightie God, the everlasting Father, the Prince of Peace*; Also Revel. 19.13. *His name is called the Word of God*, and the like.

Ier. 33.6.

Now then, we being commanded, to give due and lowly reverence when we hear the

the Lord Iesus mentioned, to weet; when we heare his sacred Person mentioned: we are consequently enjoined to give due and lowly reverence to *Christ*, whensoever by any of his sacred names whatsoever made knowne unto us in Scripture, he is mentioned unto us.

Obj.

But this, will some say, will be an infinite labour, for then in time of divine service we should do nothing else almost, but be *bowing or doffing*, or the like.

Answ.

Why? who prescribes *bowing or doffing*, or the like particular reverence, or gesture?

Would they force or streine the *CANON* beyond the due limites? It prescribes only *due and lowly reverence* in generall, How is that? Is not the generall externall reverence expressed in having our Heads uncovered in time of Service and Sermon? Is not this a token of our subjection to the *Lord Iesus Christ*? See *Corinth. I. II. 3. 4.*

So then we being in the Church with our heads uncovered, in time of prayer and preaching, is not this a *due and lowly* reve-

reverence? Yea, I say, during the time of prayer and preaching; For, is it not all done in *the name of Iesus Christ*? Doe we not pray in his name? Doe we not preach in his name?

Christs name then being the summe & subject of the sacred ministration, who shall denie all due and lowly, not only internall, but also externall *reverence to the Lord Iesus*, and to God the Father in his name, while all along and throughout the name of Christ is celebrated in the sacred Ministration? And this seemeth to be the summe of the **CANON**.

But some may object: That the Canon enjoineth reverence in generall, as uncovering of the head, and also some speciall reverence over and above when *the Lord Iesus is mentioned*. Obj.

I answer; first, this speciall reverence is not expressed what, or how, but *as hath beene accustomed*. Answ.

But the Superstitious custome of the Synagogue of Rome, our Church disclaimeth, as before.

Again,

Againe, saying, *when the Lord Iesus is mentioned* (not when the name Iesus is named:) If there be a speciall outward reverence to be done, when the person of Christ, or the *Lord Iesus is mentioned*: then, by the very words of the Canon, this reverence is to be done, when *the Lord Iesus* is expressed, or mentioned by any one of his names, titles, or attributes, as we shewed before; which agreeth with the Institution at the *Councell of Meniz*, according to Dr. Willets judicious observation, fore noted. Otherwise, to bow or doe some other speciall outward reverence when *Iesus is named*, and not as well when *Christ is named*, or *Immanuell*, or the like, or the *Father*, or the *Holy Ghost*, is superstitiously to preferre *Iesus* before *Christ*, if not to make an Idoll of the name *Iesus*, in the very syllables and letters of it, seeing those that bow at the name *Iesus*, do not bow at the name *Saviour*, which is the *English of Iesus*; This is to do reverence to *Iesus* in Greek or Latine, but not in English. Or, is there more vertue, than in the name *Christ*? To think so,

Thus doe
men com-
mitt Ido-
latrie.

so, is popish superstition and sottish ignorance, like that of the Jewes, in the scrupulous naming *Iehovah*.

Or, if a man will stiffly hold to the Letter of the *Canon*, then he must not simply do reverence, when *Iesus* is mentioned, but when *the Lord Iesus* is mentioned. And this were a more safe way to prevent the perill of bowing to any other *Iesus*, as *Iesus*, which is *Iosuah*, or the like; Into which error, the vulgar easily and usually runne into; (yea, and some great men in mine owne observation,) If men bowed onely at the mention of *the Lord Iesus*, (as the *Canon* hath it) which title of *Lord*, distinguisheth this *Iesus* from all other *Iesusses* in Scripture.

Here let me sett downe some form of Arguments, proving, that the *CANON* cannot meane, that externall Adoration is to be used at the naming of *Iesus*.

Whatsoever is spoken of the Lord *Iesus*, is spoken of the person of *Iesus*, and

not

Obj.

not of the name of Iesus. But the Canon speaketh of the Lord Iesus. Ergo, the Canon speaketh, and so meaneth the person of the Lord Iesus, & not of the name Iesus, where it saith, when the Lord Iesus is mentioned.

The Minor is plaine. The Major is no lesse plaine.

Answ.

But it is answered, the Lord Iesus is mentioned under the name Iesus. I answer, not only the name Iesus, but other names are equall expressions of the person of the Lord Iesus. If therefore the person of the Lord Iesus be to be adored, when he is named, or mentioned, then as well when he is named Christ as Iesus. But the Canon mentioneth no Adoration at the name of Christ; Ergo, neither meaneth any at the naming of Iesus.

Or thus:

Whatsoever is spoken of the Lord Iesus, is spoken of his Person. But the name of Iesus, is not the Person of the Lord Iesus; Ergo, the mention of the Lord Iesus

Iesus, is not meant of the name of *Ic-*
Ius.

Or thus :

He that saith, that when the Lord *Ie-*
Ius, which is the Person of *Iesus*, is men-
 tioned, the name *Iesus* only of all his o-
 ther names is meant, he denieth and ex-
 cludeth all other names, whereby the per-
 son of Christ is expressed.

But the CANON doth not denie other
 names of Christ, wherby he is mentioned
 or expressed. Ergo, the Canon doth not
 mean by the mention of the Lord *Iesus*
 the name *Iesus* onely of all his other
 names.

Or thus :

He that saith, that by the mention of
 the Lord *Iesus*, is meant the name or the Observe
 naming of *Iesus*, confounds the name this.
Iesus with the person of *Iesus*, and so
 makes the name *Iesus* an Idoll, as all one
 with the Lord *Iesus*.

But the Canon doth not confound the
 name *Iesus* with the Lord *Iesus*. Ergo,
 the Canon, by the mention of the Lord *Iesus*,
 cannot meane the name *Iesus*, when it is
 mentioned.

C

Else

Else it must necessarily command the Creature to be worshipped. If any reply that the adoration at the name Iesus hath relation to the Person of Iesus: The Iesuites say as much for this adoration, and for all other Idoll worship. But the Canon speaks not of the name *Iesus*, but of the *Lord Iesus* personally.

Or thus:

He that worshippeth the *Lord Iesus*, when the name *Iesus* is only mentioned, and not when he is mentioned by any other of his names, (because the Canon saith, when the *Lord Iesus* is mentioned, &c.) prefers the name *Iesus* before other of his names, as *Christ*, &c.

But the CANON doth not preferre the name *Iesus* before the name *Christ*.

Ergo, the Canon meaneth not by the *Lord Iesus* the name *Iesus* only.

Or thus:

If the CANON be taken and meant of

the name Iesus, when it saith *when the Lord Iesus is mentioned*, then the name Iesus is the Lord Iesus.

But the name Iesus is not the Lord Iesus.

Ergo, the Canon cannot be taken and meant of the name Iesus, when it saith, *when the Lord Iesus is mentioned*.

Or thus:

All Adoration must be grounded on the Word of God. But this Adoration at the name Iesus, or naming of Iesus, is not grounded upon the Word of God.

Ergo, the Canon cannot mean adoration at the name Iesus, or the naming of Iesus.

The *Major* is proved, *Isai. 29. 13, & Mar. 7. 7.*

For the *Minor*, if it have any ground in Gods Word, then, *Phil. 2. 10.* But that is no ground, as hath beene proved. For it is not said there, In or at the name Iesus, but in or at the name of Iesus; so as Iesus there is plainly meant of the per-

son, not of the name. And therefore all our Translations have it, either, *In the name of Iesus*, or, *At the name of Iesus*, and not, *in*, or *at the name Iesus*.

But here I am pressed by some (me thinks) to declare my conscience, whether in good sadnesse I do not thinke it was the mind of those that compiled and cast the Canons, that an outward speciall reverence, as *capping*, or *kneeing* should be done when the name *Iesus* is named. I answer, first, we are to make the most charitables construction, and such as is agreeable to Truth, of the words, especially of our Forefathers, as farre as they are capable.

Secondly, suppose some one or two of them had any such meaning, as some would pin upon them, yet were it the duty of good Children to cover their Fathers naked meaning with the mantle of filiall charitie, and of a favourable construction.

Thirdly, howsoever, some perhaps in their meaning suffer as men, yet herein

were

were they wise men , in not expressing more in words than Gods word doth warrant. And in a word, for my part, I have a good hope, that their meaning was no worse than their saying.

But at length, to shut up all: Let me tell you what I have observed in those that are most superstitiously observant of *bowing or doffing* at the *naming of Iesus* : They are commonly ignorant, or very prophan persons , that with the Iewes will singe *Hosanna* to *Iesus* , and cry *crucifie* Christ. So these will deifie Iesus with their head , and crucifie him with their hands and tongues , by their lying and swearing and wicked living. Or else, such are couzening Papists , or popishly affected, combining and complying with Poperie, placing all their Religion in *externall Rites*, and *Superstitious Ceremonies*, and abandoning the power and substance of true Religion, feeding Hypocrasie, with a vaine opinion , that they have done God good service, when they thus honour this name Iesus, being mortal enemies to *Christ* and *his Gospell*, and

Note this well.

Phil. 3, 18,
19.

the true professours of it. Such are they that would set up Antichrist againe, that are so ready to bow, cap, cring, or kneel to this Superstitions, being enemies of the crosse of Christ; Whose end is damnation, whose God is their belly, which mind Earthly things.

Now, the Lord purge us more and more from all Antichristian Snpersion and Idolatrie, and establish our hearts in his saving Truth, to our eternall salvation AMEN.

Your true loving freind
in Christ Iesus.

OF



OF

*Doing reverence, and particularly
of bowing the knee at the name of*

I E S U S:

*By the Reverend I. H. Bachelour
in Divinitie:*

*Who sometimes having erred, and
gone astray from the Church, af-
terwards at a publike place, prea-
ched, & by command published
a Testimonie of his heartie re-union
& humble submission to the church
of England, his acknowledged
deere Mother.*

C 4

To

*To his reverend Brethren, the
Ministers of the Church of
England.*

IT is certaine, that the Christians, who lived in the best Ages of the Church, did aunciently observe the Ceremonies of uncovering the Head at the Name of Jesus, as learned Zanchy doth manifestly confesse, in his Comment. upon Phil. 2, 10. *A custome* (saith he) *not to be disfavoured; for it was a testimony of reverence & adoration of our Lord Jesus Christ, which was introduced Originally, in regard of the Jewes and Gentile, who despised him; and retained afterwards against Arrians and other Hereticks, impugning the Divinitie of Christ.*

This reason of the said Ceremonie now ceassing, the Ceremonie it selfe might cease with it: for so it is in the Law, the soule thereof, (namely the reason of it) being gone, the Law doth consequently cease with it. Notwithstanding

ding, because Mr. Hooker, lib. 5. Sect. 30. and many learned men doe observe some other reasons for the continuance of the Ceremonie of *bowing the knee at the name of Iesus*, as a thing Lawfull, yea lawdable, in some sort, but in no wise necessarie, (as it shall afterward appeare,) I will confesse with that famous Divine Doctor Fulk, on Phil. 2, 10. *that it may be well used.* Howbeit, as Zanchy noteth of uncovering the Head; so I may say of *bowing the knee at the name of Iesus*, that it hath beene perverted to a superstitious practise: For, as many abuse this Ceremonie in the Church of Rome, so some abuse it in the Church of England.

Now, the reasons why Christians did use reverence *at the name of Iesus*, by cap or knee, or both, rather than at any other name, (though it and they importing one and the same thing so their understanding) are many.

First, because this name above all other Names, was in great detestation and contempt, as *Festus* speaketh of him, Acts 25. 19. *The Iewes had question against Paul,*

Reasons
of the an-
cient use
of this ge-
sture.

touching one Iesus. This name also by the ignominie of the Crosse, upon his title *Iesus of Nazareth* was placed, became more execrable to the unbeleevinge World.

Secondly, it was his proper name, or the name of his person, appointed by God, foretold by the Angell, Luke. 1, 31. imposed in his circumcision, Luke. 2, 21. where he had his peculiar and distinct appellation, and yet this is his personall Name, not only as he is Man, but as he is one Christ, and subsisteth in two natures, Divine and Humane.

Thirdly, because of the signification, for it doth expresse the Office of the Redeemer, in the worke of Salvation, Matth. 1, 21.

Fourthly, men tooke occasion of this complementall reverence from the very Text it selfe, Phil. 2, 10, as founding to that purpose.

The question is therefore, whether or how far forth we are bound to this externall act of reverence, either by force of the said Scripture, or by authority of
any

any constitution of the Church? Of both which I will treat in order.

1. Of the true meaning of the Scripture, Phil. 2. 10.

At the name of Iesus shall every knee bow, both of things in Heaven, and things in Earth, and things under the Earth.

If it be the true proper and literall sense of this Text, that we must bow the knee by externall reverence *at the name of Iesus*, then it is a precept binding us to the necessitie of this practise by indispenable obligation. If it be not the true proper and literall sense of the said Scripture, to *bow the knee at the name of Iesus*, by such an externall act of reverence, then are we not bound to the practise of this Ceremony, by the force and vertue of the Scripture.

To enter therefore into a more exact and sound discussion of this point, wee must observe 3. rules, which serve to open this particular, and sundry other in the sacred Scripture.

1. Whereas no point of Religion can be

be demonstrated out of the Scripture, but as the Scripture is taken in the true, proper, and literall sense (which the learnedst in the church of Rome do also confesse) we must acknowledge, that the Scripture hath but one true, proper, & literall sense; the sense of it being the very forme of it, and every thing hath but one forme, as reason and Philosophy do dictate to our understanding, so that all other senses, (so

Keckerm.
syst, theol.
li. 1, c. 9.

called) as, *Tropilogicall*, *Allegoricall*, *Ana-logicall*, are inded not properly senses of the Scripture, but an accommodation of the Scripture, to the use of the Readers & Hearers.

2. Secondly, that is the true, proper, & literall sense of the Scripture, which the intention of the speaker, and the nature of the thing it selfe doe importe to our understanding, by what words soever (proper or unproper) the said sense be expressed in the Scripture.

3. Thirdly, we must therefore observe that the true, proper, and literall sense of the Scripture, is not allwayes that which the words do beare immediately in their
gram-

grammaticall signification ; but that the words of the Scripture are sometimes proper, as, *Christ is the Son of God* ; sometimes improper, or methaphoricall , as, *Christ is a vine, a Dore*. Now, if the words be improper, and metaphoricall (as we shall see anon) we must note that (as Drs *Whitakers* did truely advertise *Bellarmino*) the improper vvords carry not in them the literall sense of the Scripture immediately (for then great absurditie would follow) but mediately, that is to say, as they are reduced unto proper words , as here bowing the knee at the name of Iesus, is an improper or methaphoricall speech, and is reduced to this proper speech, viz. a subjection of the Creaturs to the Sonne of God ; which being the true, proper, & literall sense of that Scripture, is contained in an improper & metaphoricall speech.

I come therefore punctually to the thing in question, and say ; that the true, proper, & literall sense of the Scripture doth, (according to the intention of S. Paul , and the nature of the things, it selfe) represent unto our understanding,

,, standing, not an outward Cere-
 ,, monie of bowing the knee of the
 ,, body, but a reall subjection of all
 ,, the Creatures in Heaven, Earth, and
 ,, Hell, unto the Sonne of God, even
 ,, as he is the Sonne of Man also, now
 ,, exalted unto Glory.

(Whereas therefore S. Paul saith: *God hath given him a name above every name*, Phil. 2, 9. The cleere and evident sense whereof is this, that Christ, (so humbled before in the assumption of our nature, in the course of this life, in the manner of his death, &c. is now advanced and honoured by his Father, first by the publike manifestation of his Divinitie, which before seemed obscure; and secondly by exaltation of his humanitie. So that now he having a name above all names, in Glory and Power, all Creatures voluntarily, or necessarily, are subject to his Dominion; which subjection is expressed by a metaphoricall act, as Esther 3, 2. *The Servants of Ahasuerus the King bowed the knee unto Haman, and revered him, which Mordechai refused to performe,*
 and

and therefore incurred his indignation,
vers. 5.

That this sense is the true, proper, and
literall sense of the Scripture, according
to the intention of the writer, and accor-
ding to the nature of the thing it selfe,
you may cleerely discern by all the cir-
cumstances of the Text; and amongst ma-
ny, to evince the same, I present these 5.
ensuing to your consideration.

First, because it is not the very name of *Iesus* (literally and syllabically taken) to which reverence is here due, and should be performed by every Creature, but the person signified by this Name, and so in other of his Names. For when we heare this Name of *Iesus*, and thereupon do an Act of reverence, either inwardly in the mind, or outwardly in the body; it is by mediate inference of it in our understandings, unto the thing or person it self signified in and by that Name; otherwise this Act were a literall or syllabicall Idolatry, by restraining it to the Name, and not extending it to the Person. Wherefore when I heare any other of his Names, as

5. Circumstances, to prove it to be understood not of bowing the bodily knee.

Immannell, Christ, &c. I am (by vertue of the said reason) bound to do the like reverence at the sound of these other names, if I be bound unto it at the name of *Iesus*, because the same person is in every name imported to my understanding; Eise in regarding one Name of his person, more than an other, I shew that I regard the Name more than the person, or the name without the person; the first being wicked, the second a foolish conceit, And yet neverthelesse that these Ceremonialists, entertaining *Iesus* with reverence, dismisse Christ with neglect.

2. Again, if the Text bind us (in the true, proper, and literall sense) to this eternall act of adoration, in *bowing the knee at the name of Iesus*, then those Ceremonialists (who say so, or must say so, or else they say nothing) must performe this Act of adoration at all times, and in all places whensoever, and wheresoever they heare the sound of this name; for the text speaketh absolutely, generally, & definitely of *bowing the knee*, without any imitation or

restraint: And yet these Ceremonialists
 (either wanting judgement in what they
 would affirm, or conscience, in what
 they should performe) do not exercise
 this Act of Adoration, at all times, and in
 all places, at the sound of this Name.
 Yea, which is more, they ought by force
 of their owne reason (if it had any force)
 to practise this act of reverence, whenso-
 ever they read this name of Iesus in the
 Scripture, or any other Author. Nay
 ought they not, whensoever they thinke
 of this Name, bow the knee? For their
 reason (if it enforce what they pretend)
 enforceth all this which I alleage.

3. Thirdly, these grave & supercilious
 Ceremonialists, as when they sit, they can
 not do this peculiar act of reverence (or
 at the least not with due complement, which
 in all things they effect,) so some times
 though they stand, yet they bow not their
 knees, but only uncover their heads up-
 on the sound of the Name. But now where
 is their Science? Or where is their con-
 science? For if they bind us so strictly
 to the Letter of the Text, we will bind

D them

them also as strictly to the same : And therefore we say, that, though by uncovering their heads, they do an act of reverence; yet this act answereth not precisely to the letter of the text; and though there be often a *Commutation of Penance in the Bishops Court*, yet we cannot allow them (and the Scripture will not here allow them) this *Commutation of reverence in the Court of Christ*. First, because the knee, and not the Cap, is here strictly prescribed. Secondly, because the Cap is a lesser dutie than the knee. Either therefore observe your owne rule, or discharge us from the necessitie thereof.

4. Fourthly, we may observe by a perspicuous and forcible reason, drawne impossible, that this Ceremonious-act of *bowing the knee at the name of Iesus*, is not the true, proper, and literall sense of the Scripture; for whereas we have here a distinction of 3. sorts of Creatures, which must bow the knee at the name of Iesus; viz. *Angells, things in Heaven; Men, things on Earth; and Devils, things under the Earth*.

Earth; We know that the first and the last have no knees to bow, and so it is two to one, that this externall act of *bowing the knee at the name of Iesus*, is not the true, proper, and literall sense of this Scripture, and that, by force of it, we are not obliged to this externall act.

5. Lastly, you must observe, that S. Paul in this place, Phil. 2. 10, alludeth to the word of God, Isai. 45. 23. *Every knee shall bow to me*; which is properly and literally understood, not of corporal genuflexion, but of actuall subjection unto God. This very place in Isai, the Prophet understandeth to be verified in the person of Christ at the last Iudgement, when *every knee shall bow to him*, as the great Iudge of all the world: For, to this purpose, S. Paul produceth that place Rom. 14. 11. namely, by the subjection of all Creatures, voluntary in some, involuntary in others, but necessarily to the Lord *Iesus*, sitting on his Tribunall seat of Iustice; not that all shall do this outward act of reverence; but that all shall be in subjection, which is signified and in-

tended, in the same. For God descendeth often unto Man, to speak after the manner of Man, because Man cannot immediately and freely assent unto the things of God.

To conclude therefore, you may easily perceive, that S. Paul understandeth this *bowing of the knee* no otherwise, than he understandeth it, Rom. 14, 11. and no otherwise in either place, than the Prophet Isaiah before him, Isai. 45, 23.

And so much of the Scripture, by which the Ceremonialists enforce the external act of Court-like Complement *at the name of Iesus.*

Of the Canon, viz. 18.

I come therefore from the Scripture to the Canon, which runneth in these words:

When in the time of Divine Service the Lord Iesus shall be mentioned, due & lowly reverence shall be done by all persons present, as it hath been accustomed.

But if the Scripture be not 'against us', in that which the Ceremonialists pretend, we shall the lesse feare the shot out of this CANON; And therefore we answer briefly unto them.

1. First, we dislike not simply the practise of this externall reverence at the Name of *Iesus* (for we condemne not the Church of England, much lesse the auncient and Vniuersall Church in this behalfe,) it being done upon good and sufficient knowledge without superstition, and without opinion of necessitie, according to the purpose of the Church. Hence it is that Mr. Hooker lib. 5, 5, 30. confesseth in expresse words, touching this externall act of reverence at the name of *Iesus*; *No man is constrained to use it by any Obligation of Divine Law or Humane.*

2. Secondly, I observe, that the externall act of reverence at the name of *Iesus*, hath bin usually practised in the time of Divine Service, not whensoever men do stand, & when in the time of their standing the name of *Iesus* is sounded forth, (for we

do stand at the recitation of the Creed, where mention is made of *Iesus* (with no bowing of the knee) but at the reading of the Gospell; and therefore the CANON must be understood peculiarly of that custome, when it requireth a reverence, *as it hath beene accustomed*

If any Ceremonialist will contend with me in this point, let the same Mr. Hooker in the same place, be an Arbitrator betwixt us, to decide the Controversie.

Because the Gospels, which are weekly read, do all historically declare, something which our Lord Iesus Christ did, or suffered in his owne Person, it hath been the custome of Christian men, then especially, in token of the greater reverence, to stand, to utter certaine words of acclamation, *Glorie be to thee, O Lord*; and at the name of *Iesus* to bow. It was therefore a Custome aunciently so to do.

But

But I finde In Antiquitie no CANON to establish it, (and verily generall custom was not sufficient in this behalfe by the rule of S. Austin. Ep. 118.) much lesse was it a matter of necessary observation, by the literall sense of the Scripture. And to declare this point yet more plainly. *Zozomen. Hist. Eccl. 7.c. 19.* relating sundry different Customes of the auncient Church, writeth thus: *It is a new custome in the Church Alexandria, that the Bishop there doth not rise up at the reading of the Gospell, which custome I have neither found nor read of in any other place:* So that leaving the Bishops of Alexandria to their owne reason herein, and defence, for this diversitie of their practise, contrary to the generall action of the Church.

I may conclude, that neither the scripture bound any, nor that the Canon or Custome bound all to the observation of this Ceremonial act, which the profound Ceremonialists, partly by vertue of the Scripture, and partly by authoritie of the CANON would enforce upon their Brethren. And this might suffice con-

cerning the CANON in this behalfe.

Note this
well,

But if I shall not offend them, I could presse them further with the Relation of an auncient and very Learned Bishop, who being present at the making of this CANON, did freely and confidently protest, that neither he, nor any of his Colleagues, did ever condescend unto it, when it was first concluded, nor when it came afterwards to the byrth, it being, as he said, a matter caried, he knew not how, by the power and policie of a few, without the consent or approbation of all, or of the greatest part. He added further, wherereas S. Paul speaketh of the name of *Iesus*, that it is a *name above all names*, he conceiveth the word *name* to be putt there for *Person*, as in Acts 4, 12. *There is no salvation in any other name under Heaven, whereby we must be saved, Quasi dicere*; God the Father hath now declared the excellencie of this Person *Christ Iesus*, that he is the Lord of all Creatures, and that they must be in subjection to his power So he.

Well, I will leave this particular, (as per-

perhaps offensive, though true) and I will confirme it, if need were, by sacred Oath, that such was the resolution of the said Bishop, and shutt up all the whole with 3. observations, which I wish men to weigh well, in the Ballance of a true judgement, and of an upright conscience.

1. First, though I have often and curiously noted the behaviour of the principall Authours of this Canon in time of divine service, and especially in the reading of the Gospell, yet I could never see them performe any externall act of reverence *at the name of Iesus*.

2. Secondly, though many good Christians bow not their knees, or bend their bodies *at the name of Iesus*, in the time of Divine Service or Sermons, yet this omission of outward Complement, proceedeth not from a want of due & hearty reverence to our *Lord Iesus Christ*, but because the Ceremonialists would impose it upon them, by a plaine misconstruction of the Scripture, therefore they are not willing by such an act of reverence to give testimonie and approbation to such a

plain ignorant misconstruction of the text,
 Though otherwise they may be tractable
 to performe it, according to knowledg,
 and to shew their obedience to the order
 of the Church, which yet doth not com-
 pell men to the practise of this Cere-
 monie. For as it hath beene intermit-
 ted in many Congregations; and by dis-
 use is wholly laid aside; So we do not
 heare, that, by vertue of this CANON, ei-
 ther any Minister is brought into question
 for not stirring and provoking the people
 unto it, nor any of the people presented
 in the *Spiritual Court*, for neglect therof.
 But if the *Scripture* enforce it, and the Ca-
 non require it, why is neither the Pastor,
 nor the Parishioner, more sharply entrea-
 ted in this behalfe?

N. B.

3. Thirdly, many, yea most that per-
 forme not this Ceremonie of *bowing the*
knee at the name of Iesus, do appeare by
 the best effects of Religion, and in all
 due Circumstances thereof, to have more
 true zeale, devotion, and love unto the
 the *Lord Iesus*, than many, yea the most of
 these Ceremonialists, who seeming to
 ho-

honour him with *Cap* and *Knee*, do by their Superstition rather than Religion, herein, prepare a way for Iesuites to creep in with the Serpent by such holes into the Garden of Eden, the true Church of God in this Kingdome.

Let us therefore, not so much affect the outward forme of Religion, as make true demonstration of our love, honour, and obedience unto the *Lord Iesus*, by the most essentiall and proper effects therof: Lest, when we have revered him with so many *Capps* and *Knees* (whereby we please our selves rather than him) he turn us away with a *Non nowi vos*, in the great & fearefull Day.

A Post-script Question.

VWhen any man sweareth by *Iesus* (as some men do in passion or glory) whether the stander by hearing the oath, be bound, to *bow his knee at the name of Iesus*?

F I N I S.

The Publisher hereof to the Christian Reader, of what rank or degree soever.

Beloved, I (*qualis quisque sum*) travelling and residing, estoones, about my lawfull negotiations in divers Transmarine places, both in France, Germanie, and the Netherlands, have done, and do observe in the truly Reformed Churches in all those Countries, That they all, as it were with an unanimous consent, do abandon in their Congregations, this externall bodily *bowing, capping, crouching, cringing at the Name or naming of Iesus*, and their Ministers do hold it to be an ignorant practise, and impious Ceremonie: Yea, I dare be bold to say, all the rest of the purely Reformed Churches in Christendome are of like unanime Iudgement and practise. And I having, not without Divine Providence, obtained the Manuscript, which by the same Providence have passed the Presse, do here communicate & present unto your view the Opinion, Iudgement, and Determination of a

of a Pair of reverend and learned Divines of our owne Church, members of our two famous Vniversities, (the one of Cambridg, the other of Oxford) concerning the same *bowing, capping, crouching, & cringing at the nam of Iesus*: which letter and Treatise I confesse and professe, have given me and some Christian freinds of mine abundant satisfaction in the point. Our latter learned Authour calls them that so much use & plead for it, not unproperly, *Ceremonialists* you may easily know them; They are all for *Ceremonie*, naught for *sinceritie*; like the Apples of Sodom, *all shevv, no substance*; somewhat like unto painted sepulchres, *glorious without, rotten within*; Not much unlike a fantastickall Picture, which this Age hath produced, *all belly, Nobody*; nor much unlike the Datestone, *all-shell, no-kernell*; Even so are these men, (like Baalls consening Priests) all for *externall vvillworship and adoration*, preferring it before *internall & Spirituall true worship & devotion*: though the Holy Ghost hath plainly said: *God will be served in Spirit & in truth*.

Yea,

Yea, some of their Lives and Doctrines do declare, as if (we may doubt) they wished that *that* and other sacred Texts of *Holy-writ* for inward sinceritie were obliterated, and as if they drew all their doctrines and devotions out of the large volume, entituled *Ceremoniale Romana Ecclesia*. O Fearefull! O Tempora! O Mores!

And hath indeed my learned Authour termed them *Ceremonialists*? I hope, I may, without offence, change two Letters in the word, and then they are just *Ceremoniall-astes*, or *asses* rather. All which so much use and advocate for the superstitious use of this Ceremonie of bowing, capping, &c. (and are readie to cry down preaching, alleaging it is no part of Gods Worship, with other grosse erroneous points; and, squaring the word with the crooked squire of their own Inventions, teach, indeed, for *Doctrines the Traditions and Precepts of Men*.) I challenge, charge, and adjure them, or any of them, whether Bishop, Doctor, Parson, Vicar, Priest, Curate, or Chaplaine, in the Name

Mat. 15.9

of the *Lord Jesus*, (which they so superstitiously abuse) as they will once answer at his Tribunal, either punctually to answer (with the spirit of meeknesse, letting Gods Word be their Warrant, Touchstone, or Vmper) these precedent Tractates; (They need not doubt of lawdable License at London House) Or els, to recant their Superstitious and Erronious Doctrines, and practises; or, at leastwise to leave pleading for Baall: And I desire all other moderate minded Christians to be satisfied in the controverted point: But, if any list stil to be contentious, *1 Cor. 11, 16,* I must answer them, *we have no such custom, neither the churches of God.*

And besides the Opinion, Iudgement, and Determination of these two reverend Divines, doubtlesse you may have seen already published, the learned and accute *Layick of Lincoln Inn* (that hath stood so stoutly, and written so piously & profoundly in defence of the Orthodox Doctrine of the Church of England, against Papists, Arminians, and all other Enemies of the Church, & his opinion, judge

Mr. W. P.

judgement, and discussion, also in this
point of *bowing, capping, crouching*, and
cring at the name of Iesus: And a three-
fold Cord (I trow) is not easily broke:
I cannot but equallize his writing with
these two Divines: And though I have,
I thinke I need not challenge an answer
to them or him, seeing now my second
cogitations tells me, that both theirs and
his, are altogether unanswerable (for I
hold *Widdows* nor *Page*, to be any direct
answers to the point, but the one a Ray-
lar, and the other a Sophister. And they
not answering, I say, directly and punc-
tually, to the Premisses, I professe (who-
ever I am) if ever I be called from the
Hagb in Holland to *Pauls Crosse*, will
there proclame: That all those *Ceremo-
niall asses* are silenced, gravelled, and can
not answer, and therefore ought to sub-
scribe to the Premisses. But me thinks
I heare still some of them mumbling, that
these precedent Authours, nor the others
by them cited, are sufficient to stop their
mouths, and stay their practise: Then let
me have leave to propose to them, That

That if the matter may be putt for the voyces or hands to the Clergie-men, I dare pawne my deereſt life, that moſt, or the greateſt part of Biſhops, Doctours. and other Divines of the Church of England will ſubſcribe to our learned Authours: And that will be doubtleſſe *ſatis ſuperque*.

The ſuperſtitious Ephesians we know cried *Great is (the Goddeſſe) Diana of the Ephesians*: So we may ſay, *Great is the Goddeſſe Dotage of theſe Ceremonialleſſes*. Whom therefore we muſt leave to S. Pauls Doome, alleaged by our firſt learned Authour in his Concluſion.

Yet for all this, let me not be miſtaken, that I doe by the promiſſes, in approving theſe learned and pious Authours, Iudgements & diſcuſſions out of Gods Word, in this point, diſapprove or diſlike (altogether) the Ceremonies of our Church; For, as they are conformable to the lawfull Ceremonies, ſo I am perſwaded there is a moderate laudable uſe of them, ſo as they that uſe them, doe them *for ſcencie & in order*, according to S. Pauls Precept.

Our last learned Authour, at the Conclusion of his Treatise, asketh the Opposites a Question: In like manner, if these Ceremoniall-asses would give me leave, I would aske them an other; and that is: whether our Common Beggars, when they aske, beg and iterate for *Iesus sake*, which sacred Name they take in vaine (though many of their number lesse number know neither God nor Christ Iesus his Sonne) perhapps 100. or 1000. times in a day, whether, I say, we that hear them, be bound to *bow, cap, crouch, cring*, or no?

And so, beloved reader, if thou receivest any contentment by this twofold Treatise, give God the Glorie, the Authour their merited prayse and thanks, and the Publisher hereof (if thy Charitie will afford it) thy Prayers at the Throne of Grace.

And so I betake you to God and the Word of his Grace, which is able to build you up, and give you an Inheritance among them that are sanctified.

Magna est Veritas { *Et pravales*
 Et pravelebit.

Thus in Christo Iesu

H. D.

*The second Publisher to
 indifferent Reader.*

I Do judge these Reverend Devines faithfull, and therefore one occasion I will hould communion with them in the worship of God, and although they do in some things practise some superstitions, which I dare not partake in, yet I do professe to hould communion with them in all holy parts of Gods worship, and because we do thus practise: Here is one IOHN CAN have published a

See his
book 55.
56. 57.
Folio.

He saith,
the best
Ministers
have no
other call
then the
ignorant
alles, and
idols have

spitefull, if not rayling booke, against all
that doe complaine of the superstitions
used in our Land. And yet hould com-
munion with them in holy graces of
Gods Worship. For this cause he char-
geth us to be pervertours of the truth
laying: Dr. Ames, of famous memory
who utterly denies, that the calling of our
Minister doe essentially depend on the
Bishops call, yet otherwayes have a law-
full calling. Against this he doth paren-
torily affirme the Ministers in our Land
by the Laws of our Land, doth certainly
depend on the Bishops, calling holy, and
no mens else. Herein he doth affirm, that
this pretence is worse then the family of
Love, which are the grossest Hereticks
risen in this Adge.

In the
most con- Therefore we will examine his accu-
gregations sation; For, if he be false in this, then let
the patarn all, that feare God, judge him a false accu-
doe first ser, like his Father the Devill is. And I do
chose be- here call all discret men to witnes, that by
fore the the Laws of our Land, the Bishop cannot
Bishop send a Minister to be made in the church
can or- till the Patren do first choose him, and
dain.

Send him with his Letters to the Bishopp,
to ordaine him. And it is well knowne, Iohn Can
there are sundry Congregations, which proved a
have agreed with their Patrons, that they false acu-
choose and call their Pastor. And sundry fer.

Gentlemen, fearing God, which are Pa-
trons, and do use to advise with the most
discret in that Church, about the choyse
of one, wherein they do take the advise
of learned Devines, approvin him, and he
is choosen by that Church, before the
Bishops see him; and therefore Dr. Ames Fol. 234.
his sentence is true, although Iohn CAN
revile him for it; and he after in the same
book doth justifie this course of chusing
by the Congregation, to be good, accor-
ding to truth; Therefore his owne
mouth do give sentence against himselfe
to be a false accuser.

IF Iohn CAN would have triyed and
defended his cause of Separatiō from
all the Godly Ministers and Profes-
sours in the Church of England, a-
gainst Doctor Ames, he should have an-
swered his first and second Manuduction

See Mr.
Padgers
arrow a-
gainst the
Brownists
and the
reprove
of Iohn
d'Escluse
& May,
An. 1632.

against M. Robinson, and tryed, if he could
 have done more than M. Robinson have done,
 for there is his cause proved erroneous, &
 it is in other books proved false, in denying
 the Grace of God, given us in Iesus
 Christ. He doth know, there are books
 have been published this 16 years, which
 have proved sundry artikels of their faith
 false and erroneous, yet *John Can* dare not
 write against till the Authors be dead.

It appeareth unto me, *John Can* know-
 eth not the right calling of a Teacher in-
 to the Church, because he putteth no diffe-
 rence betwixt Election, Approbation, &
 Ordination, which the Word of God
 doth distinguish, yet in his book he count
 them all one thing.

He writeth, they practise nothing, but
 that the Teachers of our Church have
 affirmed to be truth, which I manifest, is
 not so: for, we affirm, God hath ordained
 Schooles, to educate and fitt men to be
 teachers in his Church, and such are ne-
 cessary instruments, to increase heavenly
 graces. This we hold, is a worke of Faith,
 for us, to heare them preach, which *John*
Can do condemne, Act. 13. 15. We

We doe beleeeve the communion of Saints , and thus the Church have beleeved since the Apostles dayes , and though *John Can* doth confesse , they were first converted by our Ministerie, yet he condemneth those that doth partake in that holy worship, contrary to the Counsell of the Holy Ghost, in dispising Prophetie, Thess. 5. 20.

He writes himself Pastor of the ancient English Church, and he doth condemn all the divines of our nation, that there is not one a lawfull teacher in this age, but himselfe , yet it appeareth, he is ignorant of the grounds of Religion. Yet those that chose him, and ordained him, did depose him, they say, for that he deceived them.

Whereas *John Can* doe command all those which do denie his grounds, to sett downe their names, and the place where they dwell , I desire of him to shew his commission, for I think he is vainly consulted, and one that doth not know himselfe , therefore fare unfitt to reprove those, which have laboured more yeares in studie then he hath monts. See his Booke Folio 60.

The Publisher's Post-script to the Reader.

IF any will-worship or Ceremonialist say : that this bowing and ducking at *the name or naming of Iesus*, is justified in Mr. Widdowes his Answer to Mr. Prin: I reply, first *let us observe what a brand of an evill conscience he have, which do defend this Superstition*; It is certainly knowne, that Mr. Widdowes is knowne, and detested to be but a drunken Divine, a kind of mad-fellow and pot-companion : and though he useth often, (as is credibly or reported) to sweare by the sacred name of *Iesus*, yet his answer for bowing at it, was nothing but a Sottishe mad, rayling Pamphlet; replied unto, and utterly confuted by Mr. Prin, and he putt to a limping silence, and a *non plus*.

But some of you, Advocates for Baal, will happily say, that Mr. Page (forsooth) hath hard, and killed the Cow, in justifying Widdowes and defending of bowing
and

and cringing at the name or naming of Ie-
sus, which his pretended gravitie, seeming
grave stile, and colloguing Dedication to
his deere Mother the Vniversitie of Ox-
ford. But whosoever readeth his book
with a single and impartiall eye, must
needs say, that it is, likewise, farced full of
idle impertinencies, sophistications, and
not free from absurdities, falsities, and
blasphemous comparisons; and revillings
towards the person, and junioritie of M.
Prion: though upon my certaine know-
ledge the learned Laick, being betwixt
30 & 40 yeares old, is of sufficient age, &
ambilitie, to encounter with any Iesuites,
Priest, Arminian, Anti-puritan, or Col-
legelubber in Christendom; as his learned
Labours doe sufficiently testifie to the
World: And herein I will not decline,
but dare and doe appeale to all that are
Orthodox, Learned, Godly, and Wise-
hearted of the aforesaid famous Vni-
versities: And that the first of these a-
bove-named Advocates babbleth, and
the other blattereth.

E 5

They

They are already fully confuted by these Pair of Orthodox Divines, before in the twofold Treatise: And therefore my premised Challenge standeth good. Let therefore any opposite Reader, in the name and feare of Christ Iesus, forbear further scoffing, rayling or gieriing, and in stead thereof, if he be able, take pen in hand, and see what he can say to the Challenge. *Iterum, vale.*

I have thought it not impertinent, but very pertinent, to annex hereto the Copie of an Arminians Character, which I received from a freind, as followeth:

*An Arminian or meere
Mountaguiſt,*

His study. **I**S an Animal, scarce rational, whose custome is, before he hath well conn'd his Catechiſme, to read (and applaud) Pe-
ter

ter Lombard and John Duns, rather than Peter Martyr, and John Calvin: and for more moderne Polemicks, he prefers Bellarmine above Chamierus.

His garb or fashion, when he comes from the Vniversity, with affectation, is to weare a long Cloke; and a correspondent Cassock, short no where, but in the waist which is girt up with a girdle and a knot or rose, almost up to his nose: commonly a falling-band; because Protestants weare small set-ruffs.

His Religion, is (like a Confection,) compounded of many, the least ingredient, being Protestantisme, and to believe as the Church doth.

His first ambition, is to addresse himself to be some great-mens Trenchers-Chaplain; that so he may not be out of the Path-way to preferment, not an Ignoramus in Court-curtesies, nor a sot in State affaires.

His Devotion, is so conformable to the Ceremonies of the Church, that he thinks it impietie to decline the least particle thereof: and yet he declines the

Doc.

Doctrin of the Church so much, that he wisheth with all his heart, the Prayer in the Letanie of our English Liturgie, *From all false Doctrin & Heresie, good Lord, deliver vs,* were obliterated. And he is so bent to externall bowing at the name of *Iesus*, that he cannot forbear to do the like at the *Picture of Iesus crucified*, alias a *Crucifix*, if it stand in his way.

His Divi-
nitie.
N.C. his
Aenito-
phel.

I.R. his
speech in
Parlamēt
22. Ianua,
1628.
His poli-
tik part,

He is a mungreell Divine, who, as it were betwixt Hawke and buzzard, can see nicely to distinguish betwixt a Puritane in opinion, and a Puritane in discipline: and hath taught the nam, which was contrary to the first institution, so faire to enlarge it selfe, that a Protestant must make hard shift, to save himselfe harmlesse. And he is one that makes the Grace of God lackey it after the will of men, the Sheep to keepe the Sheeheard, and a mortall seed of an immortall God. Also, he holds not Perseverance, but Apostasie of the Saints.

He is the spawn of a Papist, and if there come the warmth of favour upon him, you shall see him turne into one of those

Frogs

Frogs , which arose out of the bottom-
 lesse Pit : And if you marke it well, you
 shall see him reaching out his hand to a
 Papist; (a Papist to a Iesuite, and a Iesuite
 gives one hand to the Pope, and another
 to the King of Spaine:) And so wea
 leave him to get more Grace, professes,
 and practise mote goodnesse.

His Motto

Orthodoxus.

CONCORDIA DISCORD.

VV Here as Iohn Can doth plead for the Antiquity of their Separation, and saith, it was in King Edwards dayes, but I answer him such a Separation, as they do practise, was not knowne 55 yeares since, and the first Authours of these were Henrison and Robert Brown, which they did partly recal, there was of their Disciples, that were apprehended in suffock, 3. at Nayland, for distributing of their Bookes, and condemned; after the Iudge offered them pardon, if they would live obediently, as the book of Common Prayer did direct, but they answered, that the booke of Common Prayer was the great Idoll of the Land, on which the Iudge was exceedingly offended against them, and saith, Lord chief he would hang them, before he went out of the towne, if they did maintaine this. Then they did desire of him a conference with some Ministers there present, which they had graunted; and the next day the Iudge called them, and demandeth of them, what they said to the booke of Common

Judge Anderson,
Lord chief
justus of
the common pleas
An. 1583.
of 1584.
at Berry
in Suffock

Common Prayer? And they affirmed it Idolatrous, and on this they were hanged in the presence of the Iudge. Sundry others I knew in the Contry, that would not be present at the worship of the book of Common Prayer, yet they would and did diligently frequent the hearing of the zealous preaching the word; therefore in some Parishes they had a bell did ring when the Service was ended, & thē they would com into the Congregation. And I knew 3 preachers, which fled in Queen Maryes Raigne, and they were zealous preachers; yet I perceived som difference betwixt them, the one (Mr. Brodish) he tooke a living neere where I lived, and he was a zealous preacher. The other was a Gentleman, (named Larrans) he did usually preach in divers parts of the con- In North
try, and kept a Lector at a market town fock.
(calld Harlston) the other (namd Simond Harlson) who was a Minister at Stonnham
(in K. Edwards dayes) he was in trouble then, because he would not wear the Surplus, he did preach in the Country, & these 2 were proferred benefices sundry times.

For
times but they would not accept them.
This latter did use a Letter every 14 dayes
in his house, at which I have been sundry
times present, he was very old, I take it,
he lived to the yeare 1191. I have con-
ferred with him sundry times, and had
speech with him concerning Browne, and
he disallowed Brownes Separation, from
the hearing of the zealous preachers in
our Land. I desired of them to know
why they would not use the Booke of
Common prayer in the worship of God
and they answered, and said: because I-
dolaters did so worship, and they were
forbidden to worship after the manner
of Idolaters.

This is a true Relation.

S.O.



F. I. S.

